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BY

DANIEL G. BRINTON, A.M., M.D., LL.D., Sc.D.,

*Professor of American Archaeology and Linguistics in the  
University of Pennsylvania,*

ON

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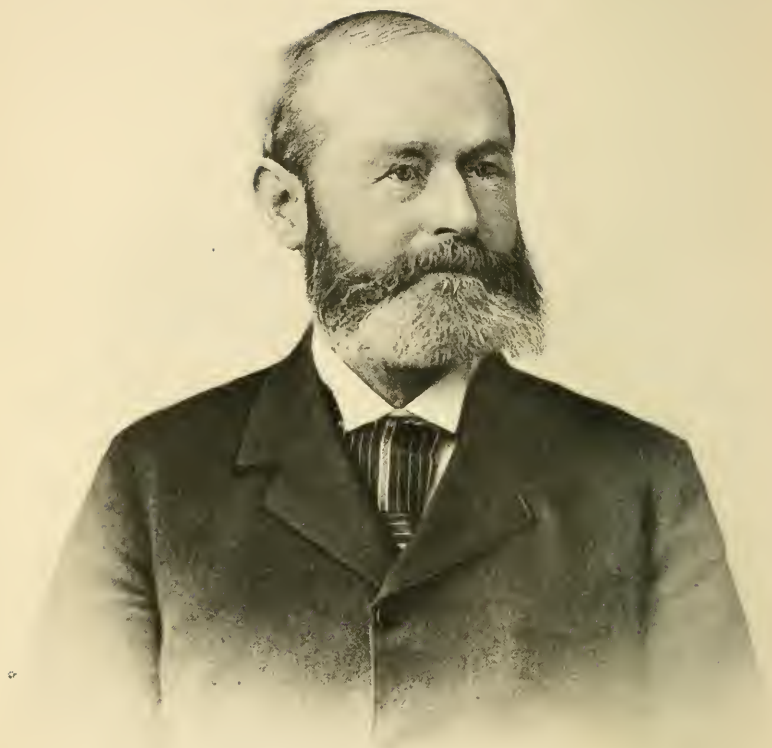






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*Dr. Brinton, M.D.*



# Brinton Memorial Meeting

REPORT OF THE MEMORIAL MEETING

HELD

January Sixteenth, Nineteen Hundred,

UNDER THE AUSPICES OF

The American Philosophical Society,

BY TWENTY-SIX LEARNED SOCIETIES

IN HONOR OF THE LATE

Daniel Garrison Brinton, M.D.

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PHILADELPHIA :  
AMERICAN PHILOSOPHICAL SOCIETY.  
1900.

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1. Introductory by the Presiding Officer, representing the  
American Philosophical Society,  
Provost CHARLES C. HARRISON.
2. Presentation of an oil portrait of Dr. Brinton, the gift  
of friends, to the American Philosophical Society,  
Hon. SAMUEL W. PENNYPACKER.
3. Acceptance in behalf of the American Philosophical  
Society, . . . . Prof. J. W. HOLLAND, M.D.
4. Memorial Address, . . . . Prof. ALBERT H. SMYTH.
5. Presentation of a collected set of Dr. Brinton's works,  
the gift of his family, to the American Philosophical  
Society, . . . . . Rev. JESSE Y. BURK.
6. Acceptance in behalf of the American Philosophical  
Society, . . . . . Mr. JOSEPH G. ROSENGARTEN.
7. Address, . . Prof. F. W. PUTNAM, of Cambridge, Mass.
8. Presentation of a medal bearing Dr. Brinton's portrait  
in relief, the gift of the Numismatic and Antiqua-  
rian Society, to the American Philosophical Society,  
Mr. STEWART CULIN.
9. Acceptance in behalf of the American Philosophical  
Society, . . . . . Dr. J. CHESTON MORRIS.
10. Address on the Ethnological Work of Dr. Brinton,  
Dr. W. J. MCGEE, of Washington, D. C.

509732



## THE BRINTON MEMORIAL MEETING.

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DANIEL GARRISON BRINTON, M.D.

BORN MAY 13, 1837.

DIED JULY 31, 1899.

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At the stated meeting of the American Philosophical Society, held October 6, 1899, the death of Dr. Daniel G. Brinton was announced as having taken place on the 31st July, 1899, and Prof. Albert H. Smyth was requested to prepare a Memorial Address to be read at an early meeting.

At the stated meeting held the 3d November, it was resolved to hold a Memorial Meeting in honor of Dr. Brinton, at which Prof. Smyth's address should be read. A Committee was appointed to arrange for such meeting, and was authorized to extend invitations to all American learned societies of which Dr. Brinton was a member, and request such societies to appoint delegates, with which to confer and arrange the plan of the meeting.

The delegates selected attended a general committee meeting at the Hall of the Society on the 9th December, 1899, at which it was decided to hold the Memorial Meeting on the evening of Tuesday, the 16th January, 1900, in the Hall of the Historical Society of Pennsylvania, and a programme for the meeting was arranged.

The Memorial Meeting was called to order by Provost Charles C. Harrison, of the University of Pennsylvania.

The following Societies were represented at the meeting :

- American Philosophical Society.
- Academy of Natural Sciences of Philadelphia.
- American Antiquarian Society.
- American Association for the Advancement of Science.
- American Folk-Lore Society.
- American Museum of Natural History.
- American Oriental Society.
- Anthropological Society of Washington, D. C.
- Bureau of American Ethnology.
- Chester County Historical Society.
- Field Columbian Museum.
- Geographical Society of Philadelphia.
- Historical Society of Pennsylvania.
- Jefferson Medical College, Philadelphia.
- Loyal Legion.
- Modern Language Association of America.
- New Jersey Historical Society.
- Numismatic and Antiquarian Society of Philadelphia.
- Oriental Club of Philadelphia.
- Peabody Institute of Arts and Sciences.
- Peabody Museum of American Archaeology and Ethnology.
- Smithsonian Institution.
- United States National Museum.
- University of Pennsylvania.
- Wyoming Historical and Geological Society.

The following letters of regret were read :

SMITHSONIAN INSTITUTION,  
BUREAU OF AMERICAN ETHNOLOGY.

WASHINGTON, January 15, 1900.

*My Dear Sir:*—I greatly regret to inform you that I cannot be present at the Memorial exercises for Dr. Brinton to-morrow night. I have contracted a bad cold, my voice could not be heard by an audience, and my physician, who has just called, tells me that I cannot speak to-morrow evening. I beg of you to present my regrets to the Committee, and to express to them my sincere disappointment at not being able to use my voice in an expression of appreciation of the noble character of Dr. Brinton, his great and valuable contributions to anthropology, and the loss which American science has sustained in his death.

Yours with respect,

J. W. POWELL.

WASHINGTON, D. C., January 16, 1900.

It is with great regret that I am constrained at the last moment by unexpected circumstances to forego being present at the Memorial Meeting in honor of Dr. Brinton. I regret this enforced absence deeply. Dr. Brinton was very much in my life. He was a wise friend, and a true counselor in all my work. For nearly twenty years I have been in close touch with him, and in all that time have learned more and more to honor him as a man and to appreciate his attainments as a scholar. I have not telegraphed you, as it would only add another burden to your hands already so busy and full with this occasion. I write because I want you, and any other person you may deem proper, to know that I planned to be present, to add my small quota of public tribute to Dr. Brinton. I desired to represent the feeling expressed by the Woman's Anthropological Society, and of the women who are students of archaeology and ethnology. I sincerely hope a lasting memorial may be created for him in the University.

Very truly yours,

ALICE C. FLETCHER.

SMITHSONIAN INSTITUTION,  
BUREAU OF AMERICAN ETHNOLOGY.

WASHINGTON, January 16, 1900.

*Gentlemen:*—In the hope, albeit faint, that improved health would enable me to accept your valued invitation by personal participation in the Memorial Meeting in honor of the late Dr. Daniel Garrison Brinton, I have withheld reply until this last moment.

The event, as announced by you, is one of great interest and of paramount importance to the anthropological world, forming, as it does, a signal and, in itself, an almost sufficient tribute to the broad scholarship and the wide literary, no less than scientific, sympathies and attainments of its subject, our lamented leader.

Then there is the count of his written works, scarce less in length than the Wallum Olum of the Leni Lenapi of his native State, which he was the first to adequately edit and introduce—that stands, a monument more lasting than the sculptured monoliths of Central America which he loved and labored so successfully to make speak again—leaving pathways and signs for all the rest of us to follow or beware, in study of these the most subtle and significant of our archæologic problems.

But more than all this is the position he so valiantly and at last victoriously held throughout the later years of his life in the field and school of which he was a familiar and master—that field which embraces all countries and peoples, that school which gains data from all human ages and records—that the mind of man is of single essence, responsive identically everywhere through the entire range of possible human experiences and perceptions—by the apprehension of which still disputed fact only, may formulate laws whereby the data of anthropology can be correlated, so to make of this the youngest also the greatest of the sciences.

There is one side of the life of an eminent man which, more surely and swiftly than any other, shows the secret of his greatness, on an occasion like the present, for it is lost to



sight unless speedily delineated at such time. It is the side which was seen by his friends and familiars in converse. I would be the happier to-day, yet in every way the poorer, were I unable to give one of the many such glimpses I was privileged to gain.

Vast almost beyond belief is the amount of laborious single-handed work that Dr. Brinton accomplished. Yet to all casual observers he seemed essentially a cosmopolite, a man of leisure and at home in society in the living world. Men saw his urbane and easy habits always with this thought at first, then looked with amazement on the mountains of ore he had delved and refined from the deepest lore of science or garnered from its most widely sundered fields.

Occasion once led me hurriedly into your Public Library across the way. Pardon me, but it was on one of those not infrequent lowering days of Philadelphia fog when the light of that lofty hall was unusually dim. Seated at the end of a table I beheld a distinguished-looking gentleman attired as became a man of care and taste when making a round of afternoon calls and receptions, the button of the Loyal Legion in the lapel of his coat. One hand kept place in an open book, in the other he held a watch, and near by lay a scrap of paper two inches square. "Here is a man who must have been roused to unusual interest, for evidently he is making calls, yet meantime studying, not merely glancing through, a work of science." I stepped nearer. It was the next last time I beheld Dr. Daniel Brinton, looking more worn than I had ever seen him, yet not less eagerly and absorbingly interested. Half of the little paper was covered with a summary of what he had read—the early third, at least, of the volume before him—and I quietly came away, possessed of one explanation of his prodigious achievements.

When we see the monumental results of these left for our heritage, why should we regret? Yet who of his rightful heirs therein can refrain?

Yours very truly,

FRANK HAMILTON CUSHING.

18 RUE BUPHOT,  
PARIS, January 15, 1900.

*Dear Sir:*—My unavoidable absence is my excuse for troubling you with a letter to express the great loss international science has made in Dr. Brinton and the value we set on his writings and the glorious labor of his life.

His friendship has been a great pride in my life, and I would be obliged if you would express to the learned members of the Philosophical Society how much I share in the great loss they have made.

Yours faithfully,  
NADAILLAC.

Letters of regret were received also from

Secretary of State, Washington, D. C.  
Secretary of the Treasury, Washington, D. C.  
President Eliot, Harvard.  
President Low, Columbia University, New York.  
President Warfield, Lafayette College.  
President Gallaudet, Gallaudet College, Washington, D. C.  
President Angell, University of Michigan.  
President Packard, Brown University, Providence, R. I.  
President Campbell, Wabash College, Crawfordsville, Ind.  
General Ludlow, Governor of Havana, Cuba.  
Charles D. Walcott, Department of the Interior, Washington, D. C.  
Cleveland Abbe, Washington, D. C.  
Edward C. Pickering, Harvard College Observatory.  
William W. Goodwin, Cambridge, Mass.  
Anson W. Hard, New York.  
William Wallace Tooker, Sag Harbor, N. Y.  
Mrs. J. M. Lander, Washington, D. C.  
Mrs. John G. Moore.  
William H. Dall, U. S. National Museum, Washington, D. C.

PROVOST HARRISON said :

In the absence of the venerable President of the American Philosophical Society, I am called upon to preside at this significant meeting.

As the call for this assemblage shows, the American Philosophical Society unites with the University of Pennsylvania and many other institutions of learning, both local and national, in offering to the memory of the late Dr. Daniel Garrison Brinton the tributes of honor, esteem and affection of those who, in his lifetime, were his fellow-workers in the literary and scientific fields in which he won so high a place. The number, the variety and the character of the institutions here represented indicate the flexibility of his mind and the force of his intellect, which made him a competent observer in so many directions. In none of them was his membership merely a complimentary matter ; each stands for some literary or scientific interest for which he cared, and in each of them his membership and presence were recognized as strong and effective.

I need not here give any detail of his biography. That will be covered by others who are to take part in the proceedings of the evening. It has already been sketched for the forty years of his active work by Prof. Chamberlain, of Clark University. It was but one year after his graduation that his first book, *The Floridian Peninsula*, was published, and there is evidence that the influence of that work was immediately directive of the career of at least one fellow-student in anthropologic science.

I knew Dr. Brinton personally many years prior to his coming to the University of Pennsylvania, where he held the chair of " American Archaeology and Linguistics " since 1886. Dr. Brinton's devotion to what he himself called " the new science of anthropology " was most interesting. He had the utmost confidence, not only in the importance of the science itself as a science, but also in its practical value as an applied science in politics, education and legislation. He was not in any way a mere " collector " or " observer," in the familiar

sense of these words; he had a distinct and definite belief that very many of the mistakes which man has made in his progress and civilization have been due to his lack of knowledge of himself, and that this knowledge can be obtained best by the collection and comparison of the records of the phenomena of his diverse mental activities. He considered science as purely inductive; he took nothing for granted. How are the mental activities of the various races exhibited in their religions, their governments, their laws? He felt that a better and scientific knowledge of these human tendencies would have lightened man's arduous struggle for advance and progress. Dr. Brinton recognized that while the law of progress, which is, perhaps, never dissociated from pain, was immutable, the pain should be minimized, and, in the past, would have been greatly reduced by a scientific knowledge by man of man himself.

His work was a most proper subject for University investigation. He knew that by many it must be misunderstood, and for a time underestimated, but his purpose was one with that which should animate every University teacher; the unfolding of the history of human thought, the application of the knowledge thus revealed to present and future progress, the stimulation of that progress, freed from the pain of misdirected effort. His earnest hope was that the pursuit of the science which he had done so much to found might be continued at the University when the number of his own days was completed. When ill health overtook him, his mind turned immediately toward the safeguarding of his main object through the conservation of his unique library. He wrote to me, asking whether, in my judgment, it were better that he should give his entire collections, his books, and MSS., by will, to the University of Pennsylvania, or whether it would better be done during his lifetime, while he himself might hope to see the whole collection properly installed in the Library of the University. He adopted without hesitation the suggestion made to him that it would be better to act in the present than to take any risk of the future. And

so the Trustees of the University of Pennsylvania have had the satisfaction, now a sad one, of receiving, in Dr. Brinton's own handwriting, the deed of gift of his entire library with its priceless manuscripts. The gift met the affectionate approval of Mrs. Brinton.

It is a question, and one which the University should be able to solve, with the aid of the community, how Dr. Brinton's work is to be continued. His was a totally unusual position. He was able to devote himself to investigation, to gathering a priceless collection, and to the duties of his University chair, freed from the pecuniary hindrances which usually attach to such positions. His work was entirely an unpaid one, except by the reward that came to him with his knowledge of his own unselfish devotion to his chosen life-work.

No one has yet appeared to take his place, and indeed no one may be found, unless, in grateful recognition of his distinguished services, a chair of American Archæology is founded at the University. All will unite, I am sure, in approving such a foundation as the only permanent memorial of the life-work of Dr. Daniel Garrison Brinton.

"He was not only an expounder of archæology, but of general anthropology—he was a man of letters; a philologist; a classical scholar; an indefatigable worker; a cultured gentleman. The founding of such a chair in the institution with which this eminent man was so long allied seems the only fitting tribute to his memory. His love of truth; his search for truth; his severe criticism upon everything which bore a shadow of untruth or suspicion, must ever be an inspiration to all earnest workers, whether in science, literature or art."\* In such words as these has the proposal for a "Brinton Chair" been received.

If we were only mourning the loss of a great mind and of an intellectual force we could conduct this meeting in a cold and perfunctory way, reciting this and that of his

\* Mrs. Matilda Coxe Stevenson, Bureau of American Ethnology, Washington, D. C.



achievements, and estimating what their value was to the world of thought. But we lost more than that in Dr. Brinton's death. He was a man of heart as well as of brain, and his associates here know full well the weight of that personality in which the affections have in their own way as great a weight as knowledge. We want to remember not only how he thought and spoke, but how he appeared to us when full of that earnest, vigorous life which took such hold upon his friends. It is a wise thought to have before this audience the artist's delineation of his features, as it listens to the story of his life, and I therefore, as a preliminary to all else, introduce to you Judge Pennypacker, who will present to the parent Society a portrait of him whom we are here to honor.

HON. SAMUEL W. PENNYPACKER, in presenting an oil portrait of Dr. Brinton, the gift of friends, to the American Philosophical Society, said :

*Mr. President, Ladies and Gentlemen:*—Men in different localities and of different races vary as much in their intellectual stature as in their physique, and they reach their highest development in divers ways. Greece gave expression to her thought by the graving of marble. The Romans won fame and power behind the shields of their soldiers. The Dutch, after mastering the seas, sought commerce at the ends of the earth, and Cape Horn, and Cape of Good Hope, and Cape Henlopen and Cape May still attest their activity.

The people of Pennsylvania, while they have never given very much attention to the jingle of rhyme, to story and to romance, the amusements of a race in its infancy, have ever been noted for their devotion to medicine, which alleviates our sufferings, and to science, which enlarges our understanding. The names of Rittenhouse and Godfrey, of Rush and Agnew and Gross, of Leidy and Cope and Brinton have extended to every centre of civilization.

Some friends, not unmindful of the importance of the contributions to science made by Dr. Brinton, and anxious

that his lineaments may be preserved for future generations, have had this portrait painted by a distinguished artist, Mr. Thomas Eakins. The situation and surroundings are all propitious and fitting. In this Hall are collected the records of that sect which founded the province and to which the ancestors of Dr. Brinton belonged. The picture itself is a representation of that art in which Sir Benjamin West, born in the neighborhood where the family of Brinton lived, reached the highest distinction of his time. It is presented to the oldest scientific Society in America, to which, one hundred and fifty years ago, the scientists of New England and of Old England, and of France as well, were proud to belong.

It is my pleasure, Mr. President, on behalf of these generous donors, to present to you, and through you to the American Philosophical Society, this excellent portrait.

PROF. J. W. HOLLAND, M.D., in accepting the portrait of Dr. Brinton on behalf of the Society, said :

*Mr. President, Ladies and Gentlemen:*—On behalf of the American Philosophical Society, I have the honor to accept this most appropriate gift and express to the donors our grateful acknowledgments. In paying my tribute of admiration for the skill of the artist, I am reminded that he studied human anatomy at the same school, though not at the same time with Dr. Brinton. In that college of medicine young Brinton, at a plastic age, felt the formative influence of teachers who were members of the American Philosophical Society. From them he got his first bent toward surgery and acquired the scientific habit of thought which persisted even in his later non-medical studies. Perhaps Pancoast, or Gross, or Bache, or Meigs may have struck from his soul the fire of patriotism which made him an army surgeon during the Civil War. A medical editor for twenty years, he handed on the torch of enlightenment and moulded professional opinion to his own liberal form. When he turned aside from medical studies to cultivate the new ground of American archæology and linguistics, it was to the Philosophical

Society that he brought the rich harvest of his labors. In its transactions are garnered the ripe fruits of his research.

In this field, where the laborers are few, who will replace him? Who, now living, can drive such deep, straight furrows? What arm can cut such wide swaths? What shoulders can bear his load of the golden sheaves?

While there can be no alleviation to our regret that his voice is heard no more in our counsels, and that a master in his special studies has been stricken at the height of his usefulness, it is no small gain to have this constant reminder to serve as an inspiration to us who survive him.

Sir, your gift of the portrait of the patriot surgeon, the man of light and leading, the learned archæologist, will be placed in the goodly fellowship of our departed worthies, a fit companion to the portraits of Jefferson and Franklin.

PROF. ALBERT H. SMYTH then delivered the following  
MEMORIAL ADDRESS:

We have met to do honor to an illustrious scholar, in whose death we mourn the loss of one who has redeemed American scholarship from any taint of narrowness or charge of incompleteness.

It is easy for us to lift our hearts in praise of him, but it is difficult to deal justly and adequately, in the brief time allowed to me, with one who touched life on so many sides, and who won high distinction and conferred signal benefits in so many and diverse fields. He would have been the first to reprove extravagant eulogy, for in his modesty he took little credit to himself for achievements that were of world-wide importance and acceptance. He knew the immensity of the untraveled world before him, and, single-hearted in the pursuit of *truth*, he counted not himself to have attained, but to be still patiently working toward that far-off goal of all intellectual endeavor.

Everywhere, at seats of learning, in erudite societies, and among distinguished scholars—the name of Daniel Garrison Brinton is known and honored. American scholarship in



him commanded respect and won the recognition of the world. If at home his great talents were not always appreciated to the height, and he was not invested with that authority and preëminence which justly belonged to him, it is but another distinguished illustration of the truth of Cardinal Newman's high saying, that "the saints live in sackcloth, and are buried in silk and purple."

In his own particular field of American ethnology he was without a peer, but his intellectual interests were unusually broad, and in widely different spheres of science and literature he commanded respectful attention. Those who knew him were impressed by his encyclopædic knowledge and they admired the symmetry of his culture. He wrought, not from curiosity or vain ambition, but with a controlling sincerity, at many widely different studies. He was steeped in the classics, a diligent reader of many modern literatures, a careful student of the history of art, well trained in the physical sciences, and a bold speculator in philosophy. The most notable fact about him was his many-sidedness. He had the liveliest interest in all scientific progress. He was in continual fence with men in every sphere of activity, for he never met a man from whom he did not seek to learn something. And his vision was clearer and keener in particulars because of his many-sidedness.

It was Emerson who said that "a man is like a bit of Labrador spar which has no lustre as you turn it in your hand until you come to a particular angle, then it shows deep and beautiful colors," but in Dr. Brinton's life each facet and angle had its lustre.

Darwin regretted that his unremitting attention to science had destroyed his power of appreciating poetry and the drama. No such atrophy was possible in the varied intellectual experience of Dr. Brinton. He "dwelt enlarged in alien modes of thought." He took his recreation often in the less-known fields of literature, and one of his chief joys was the discovery of a new author. He introduced a small coterie with keen enthusiasm to the poems of Clarence Man-

gan. And he was himself the author of an historical drama in blank verse.

When he died—July 31, 1899—his life-work was practically done. He left no great work unfinished, though to the last he was fertile with new ideas and busy with new projects.

He lived the life of a retired scholar, but it was not a life of apathetic monotony. In the truest sense he lived in the full stream of the world. He kept pace with the march of mind. The great questions of religion, politics, society and science were of vital importance to him. "*Humani nihil a me alienum puto*," he might well have said. To these high things he was neither indifferent nor silent. This patient student of difficult American lore did much to connect learning with the living forces of society. In the press and on the lecture platform he served his generation with the same habitual reference to *truth* that characterized his labors in that obscure mine from which he brought the rich materials of his great works upon the ethnology of the American race.

Daniel Garrison Brinton was a native of Pennsylvania, born at Thornbury, in Chester county, May 13, 1837. He was descended from English Quakers, who came to the colony of Pennsylvania in 1684. William Brinton, the first to come to America, was from Nether Gournall, on the borders of Salop, in which county the first of the name known to history, Robertus de Brinton, was given the manor of Longford by Henry I, which was held by his descendants for several centuries.

Upon the hereditary farm in Chester county was a "village site" of some ancient encampment of the Delaware Indians. Brinton's boyish curiosity was excited by the curious fragments of Indian pottery which the ploughshare turned out; and with the collections which he made of flint arrowheads and stone axes probably began his interest in the studies which he was destined so mightily to advance.

The books which chiefly influenced him while yet a child, and which with a child's eagerness he read and read again,

were McClintock's *Antiquarian Researches* and Humboldt's *Cosmos*. They formed his taste and shaped his ambition.

He was prepared for college by Rev. William E. Moore, of West Chester, and he entered Yale College, September 13, 1854. Those who knew him then remember his fondness for recondite learning, and his keen delight in old forgotten folios. He won the second prize for English composition the first term, and the first prize in the second term. In 1857 he became editor of the Yale literary magazine. From 1858, when he took his B.A. at Yale, until 1860 he studied in the Jefferson Medical College. For a year he traveled in Europe, studying in Paris and Heidelberg, and returned to practise medicine at West Chester.

In August, 1862, he entered the army as acting assistant surgeon, and, after passing a second examination in November, 1862, received a commission as surgeon U. S. Volunteers, February 9, 1863. He saw much active service, for he was assigned to duty with the 11th Corps of the Army of the Potomac, as Surgeon-in-Chief of Division, and he was at Chancellorsville, Gettysburg, and other important battles of the war. After Chickamauga he was sent with the corps to reinforce Rosecrans in East Tennessee, and took part in the battles of Lookout Mountain and Missionary Ridge. In November, 1863, he was made Medical Director of the 11th Corps, and served until April, 1864, when, at his own request, he was transferred to the U. S. Army General Hospital, at Quincy, Ill., and assigned as Surgeon in charge. Here he remained until August 5, 1865, when he was brevetted Lieutenant-Colonel of Volunteers "for meritorious services," and honorably discharged from the army.

In the autumn of 1863 he suffered a sunstroke which compelled his retirement from field duty, and from which he believed he never entirely recovered. He concealed his infirmity with Spartan care, but there was always present with him the apprehension of apoplexy, and that craved cautious living.

He married, September 28, 1865, Miss Sarah Tillson, of

Quincy, Ill., and after his marriage he resided in West Chester, and practised medicine until he removed to Philadelphia, and became assistant editor of a weekly publication called *The Medical and Surgical Reporter*. In 1874 he became editor, and from this time retired from the practice of medicine and devoted himself to editorial work. After twenty years' connection with the *Medical and Surgical Reporter* he retired in 1887, in order to dedicate himself more completely to the studies which were the passion of his life.

To cite the titles of all his publications would savor of pedantry; and his literary life was so varied and so busy that a mere catalogue of his industry would more than fill the time permitted to this brief address.

In the forty years of earnest toil between 1859, when he published his first work, *The Floridian Peninsula*, and 1899, when he left unfinished his hand-book of "racial psychology," Dr. Brinton wrote twenty-three books and a vast miscellany of pamphlets, monographs and brochures. He contributed forty-eight articles to the *Transactions* and *Proceedings* of the American Philosophical Society, and eighty-two papers, of which I have a record, to the *Proceedings* of other learned bodies and to scientific periodicals. He printed in the *American Historical Magazine* studies of "The Mound Builders of the Mississippi Valley" and of "The Shawnees and Their Migrations." In the *American Journal of Arts and Sciences* he discussed "The Ancient Phonetic Alphabet of Yucatan"; in the *American Antiquarian*, "The Chief God of the Algonquins in His Character as a Cheat and a Liar." Archæological articles were furnished by him to the *Encyclopædia Britannica* and the *Iconographic Encyclopædia*, and many of the articles from his unwearied pen appeared in foreign publications, in the *Annales del Museo Nacional*, the *Révue de Linguistique*, and the *Compte Rendus* of the "Congrès International des Americanistes."

It is a wide range of studies that is presented by these multifarious papers. He travels from articles on the

"Chontallis and Popolucas" to the "Folk-Lore of the *Bones*." We turn over his pamphlets and find in quick succession "Notes on the Classical Murmex," "On the Measurement of Thought as Function," on "Left-handedness in North American Aboriginal Art," and "The Etrusco-Libyan Elements in the Song of the Arval Brethren."

In 1882 he began editing and publishing the "Library of American Aboriginal Literature." It is with no inconsiderable solicitude that I venture to speak of that monument of learning, which is one of the most notable scientific enterprises of this country.

It is a work of such a kind and such a magnitude that it placed its editor among the first anthropologists of the world, and in pure science ranked him with Whitney and Leidy among the departed, and Furness and Lea among the living. Of this "Library" eight volumes were issued, the first in 1882, the eighth in 1890, and they were designed "to put within reach of scholars authentic materials for the study of the languages and culture of the native races of America."

The volumes appeared in the following order :

No. I. *The Chronicles of the Mayas*, containing five brief chronicles in the Maya language written shortly after the conquest, and carrying the history of that people back many centuries.

No. II. *The Iroquois Book of Rites*. Edited by Horatio Hale.

No. III. *The Comedy-Ballet of Guequeence*. A curious and unique specimen of the native comic dances, with dialogues, called *bailes*, formerly common in Central America.

No. IV. *A Migration Legend of the Creek Indians*. Edited by A. S. Gatschet.

No. V. *The Lenapé and Their Legends*. Contains the original text and translation of the 184 symbols of the "Walum Olum," or "Red Score" of the Delaware Indians.

No. VI. *The Annals of the Cakchiquels*, one of the most important historical documents of the pre-Columbian period.



No. VII. *Ancient Nahuatl Poetry*, translation and commentary upon twenty-seven songs in the original Nahuatl.

No. VIII. *Rig Veda Americanus*. Twenty sacred chants of the ancient Mexicans.

I must very briefly characterize Dr. Brinton's other important ethnological and linguistic studies.

*The American Race*, a volume of four hundred pages, was the first attempt at a systematic classification of all the tribes of America, North, Central and South, on the basis of language. It defines seventy-nine linguistic stocks in North America and sixty-one in South America. The number of tribes named and referred to these stocks is nearly 1600. Several of these stocks Dr. Brinton defined for the first time.

In all these difficult and often entirely new explorations into the untraveled region of American languages, he proceeded, not as a mere dialectician, but with a constant reference of special facts to general linguistic theory. He belonged to the non-metaphysical school of philology. That he did not speculate upon language was a self-imposed restraint, for he had a large knowledge of the great work of Whitney, and was well equipped to deal theoretically with dialects and stocks. However minute the object of his study, it was highly characteristic of him that he never left it without showing its relation to comprehensive general truths. For in addition to his great memory he had an electrical power of combination, which is found only in the greatest scholars, whereby what else were dust from dead men's bones, he brought into the unity of breathing life.

With regard to American languages he was a disciple of Wilhelm von Humboldt and Prof. Steinthal, and he argued that the phenomenon of incorporation in some of its forms is markedly present in the vast majority, if not in all American tongues.

His minutely accurate knowledge of linguistic forms enabled him to spot a forgery with unfailing promptitude.

A notable instance was the curious hoax of the Taensa language. The Taensas were a branch of the Natchez, speaking

the same tongue. A volume of supposed Tacensa writing was printed in the *Bibliothèque Linguistique Americaine*, but the whole document was conclusively shown by Brinton to be the forgery of some clever young French seminarists.

In like manner he demonstrated the fraudulent invention of *The Life and Adventures of William Filley, Who was Stolen by the Indians*.

His judgment and knowledge were so well understood and respected that he was universally recognized as the final arbiter in all doubtful questions relating to the American race. Upon the authenticity of alleged Indian picture writings or the antiquity of prehistoric bones found in Florida or Alaska he was expected to pass judgment, and his verdict was final.

He contested with unanswerable force the prevalent hypothesis of the Asiatic origin of Mexican and Central American civilization. He rebuked with fine irony the pretensions of those flighty scholars who are now and then off like a rocket for an airy whirl in the clouds. He demanded that the ethnologist should understand and respect the principles of phonetic variation, of systematic derivation, of the historic comparison of languages, of grammatic evolution and morphologic development that, in a word, he should be linked to the shore with towing ropes of science. He concluded his pamphlet *On Various Supposed Relations Between the American and Asian Races* with these words :

“ Do any of the numerous languages and innumerable dialects of America present any affinities, judged by the standards of the best modern linguistic schools, which would bring them into genetic relationship with any of the dialects of Asia? I believe I have a right to speak with some authority on this subject, for the American languages have constituted the principal study of my life ; and I say unhesitatingly that no such affinities have been shown ; and I say this with an abundant acquaintance with such works as *The Prehistoric Comparative Philology* of Dr. Hyde Clark ; with the writings of the Rev. John Campbell, who has discovered

the Hittite language in America before we have learned where it was in Asia; with the laborious *Comparative Philology* of Mr. R. P. Greg; with the *Amerikanisch-Asiatische Etymologien* of the ardent Americanist Mr. Julius Platzmann; with the proof that the Nahautl is an Aryan language furnished by the late Director of the National Museum of Mexico, Senor Gumesindo Mendoza; with Varnhagen's array of evidence that the Tupi and Carib are Turanian dialects imported into Brazil from Liberia; with the Abbé Petitot's conviction that the Tinnéh of Canada is a Semitic dialect; with Naxera's identification of the Otomi with the Chinese; and with many more such scientific vagaries which, in the auctioneer's phrase, are too tedious to mention.

"When I see volumes of this character, many involving prolonged and arduous research on the part of the authors and a corresponding sacrifice of pleasant things in other directions, I am affected by a sense of deep commiseration for able men who expend their efforts in pursuit of such will-o'-the-wisps of science, panting along roads which lead nowhere, inattentive to the guide-posts which alone can direct them to solid ground."

Brinton's studies in the origin and character of the native religions of the Western Continent, which began with *The Myths of the New World: A Treatise on the Symbolism and Mythology of the Red Race of America*, and were continued in *American Hero Myths*, found their natural fruition in the important work entitled *The Religious Sentiment: A Contribution to the Science and Philosophy of Religions*. The science of religion continued to occupy his thought until in 1897 he published his lectures upon *Religions of Primitive Peoples*, in some respects his chief contribution to the literature of science. He eloquently interpreted the doctrine of mental unity, arguing for the spontaneous genesis of religion, contending that parallel opinions prevailing among widely separated people did not prove a derivation of ideas. The main thesis of the volume, that the human mind is everywhere in direct contact with the divine, and that therefrom results a



spontaneous origination of religious belief, seems to be almost a reminiscence of the Quakerism in which Dr. Brinton was bred.

Brinton was not a sequestered scholar. He delighted to talk with men. He never praised cloistered virtues or sympathized with the ascetic life. In private friendship he was loyal and delightful; in social companionship, easy, polished, good-humored, the ideal of complete gentlemanhood. He was an image of integrity, simplicity and taste, always eager to acknowledge the merits of his fellow-students, always ready to help others at hard parts of the way. His friends loved him, and he never disappointed or repelled. He was tolerant, gentle, self-denying, of most democratic temper—equally at home in the company of scholars, peers or laborers.

His love of social intercourse and his sense of obligation to the great guild of intellect and scholarship brought him into membership in many societies. Twenty-six American societies are represented at this Memorial meeting, and he was a member of at least as many more in France, Italy, Germany, Russia and Spain. He belonged, for example, to the Anthropological Societies of Berlin and Vienna, the Ethnographical Societies of Paris and Florence, the Royal Society of Antiquaries at Copenhagen, and the Royal Academy of History of Madrid. He was medaled by the *Société Américaine de France*, diplomatized by Yale and the University of Pennsylvania, a Founder of the *Reale Società Didascalica Italiana* and an *Officier de l'Instruction Publique*. He was Professor of Ethnology and Archæology in the Academy of Natural Sciences in Philadelphia, Professor of American Linguistics and Archæology in the University of Pennsylvania, a President of the Numismatic and Antiquarian Society of Philadelphia, President of the American Association for the Advancement of Science, President of the American Folk-Lore Society, and Vice-President of the International Congress of Americanistes, at Paris.

He became a member of the American Philosophical Soci-

ety, April 16, 1869. He was elected Curator, January 5, 1877, and continued in office until the close of 1897. He was a Secretary of the Society from January 2, 1880, until the close of 1895. And he was Chairman of the Publication Committee at the time of his death.

He was appointed to represent this Society at the following Congresses:

Congrès des Americanistes, at Copenhagen, September, 1884.

Congrès des Americanistes, at Stockholm, September, 1894.

Congrès des Americanistes, at Havre, 1897.

And he also represented the Society at the memorial meeting in honor of Dr. G. Brown Goode, 1897.

In conversation and in correspondence he gave freely and generously of his astonishing stores of wide and accurate knowledge. He wrote fluently and talked eloquently, and upon the lecture platform was extremely happy in the art of clear and cogent statement. He worked patiently to improve his style in both written and spoken discourse. Through his successive volumes the attentive reader may observe the constant gain of power and freedom of expression until he is delighted by the grace and mobility of diction in *The Pursuit of Happiness* and *Religions of Primitive Peoples*. With like patience and persistence he overcame natural disabilities of speech and gave tone and character to a voice that was unpleasantly marked by the wiry twang of Southern Pennsylvania.

I have already referred to his interest in art and literature. Few men were more familiar than he with the great galleries of Europe, and he had an unusual acquaintance with the poetry of many languages. He was catholic in his tastes. He frequently spoke and read before the Browning Society; he was an ardent admirer of Walt Whitman; and he said that he had often gone to Tennyson for light upon scientific perplexities.

His admiration of Walt Whitman and his fondness for

the realism of Ibsen and Zola proceeded doubtless from his scientific training. Music was the only art in which he professed no enjoyment. He was fond of quoting Jules Janin : " Music is an expensive noise."

In 1897 he published *Maria Candelaria: An Historic Drama from American Aboriginal Life*. The scene of the drama is the extreme southeastern State of the Republic of Mexico, and the story is taken from the life of Cancue, or Maria Candelaria, an Indian girl, a priestess of the Nagualists and the heroine of the revolt of the Tzentals in 1712, whom Dr. Brinton calls " the American Joan of Arc." It was written in blank verse which is smooth and agreeable albeit slightly mechanical.

Brinton knew that the highest art is the art to live. In his *Pursuit of Happiness* he says, " What nobler compliment could be paid a man than this, which Vittoria Colonna wrote to Michael Angelo, ' You have disposed the labor of your whole life as one single great work of art ' ? " His sympathies were as many-sided as his knowledge. Social and religious questions which affected individuality and the conduct of life were the subjects of deepest interest and concern to him. " The aim of Science," he said, " is the Real ; of Art, the Ideal ; of Action, Happiness. It is for religion to unite this trinity into a unity in each individual life." The sentiment of religion was strongly innate in his character. He was naturally reverent, and he always protested against the heedless surrender of legitimate pieties which elevate and consecrate human life. One frequently comes, in his philosophical reflections, upon such a sentence as " We are justified in retaining a reasonable and holy hope that the victory of the grave is not eternal." But his faith never fixed itself to form. He had no sympathy with dogma. Upon such questions he sometimes spoke before the Ethical Culture Society, and he was always fearless though modest in the presentation of his views, however much they might be at variance with the thought of the time. He stood at all times for individualism, saying, " The

greatest teachers have not desired disciples, but friends. They have never exerted authority, and when they could not persuade or convince they have sought no proselytes. To them the independence of the individual mind has been of more importance than the dissemination of any article of faith or element of instruction. Spinoza, Herder, Wilhelm von Humboldt, our own Emerson, have all in spirit joined with Goethe in singing that the secret of the highest happiness of man rests in the preservation of his own free personality:—

‘Höchstes Glück der Erdenkinder,  
Sei nur die Persönlichkeit.’

Dreamers are constantly devising schemes by which the idle and incompetent may live off the proceeds of the diligent; labor unions deprive their members of the liberty of speech and the liberty of work; socialism would reduce all to a common level; syndicates and trusts break down individual enterprise; sectarian colleges limit their calls to professors who will echo their tenets; and thus in all directions the free growth of the individual is hemmed in by the hedges of prejudice, tradition, creed and false theory.”

He liked to take life at right angles. I mean that he was wont to question his friends, or, indeed, chance acquaintances, as to their ideal of life, their purpose in life, and their notion of happiness. It was out of such colloquies that his book upon the *Pursuit of Happiness* grew, in which the wisdom of a philosophic and observant life is framed into a gospel. In Europe and America he sought the society of anarchists, and mingled sometimes with the malcontents of the world that he might appreciate their grievance and weigh their propositions of reform or change.

In politics Brinton was an ardent patriot. He believed in the immense future of America. His frequent residence abroad never estranged him from his country. His cheerful optimism suffered no eclipse. After America I think his interests were with France. He understood the French people, and he enjoyed French life. His chief friends among

foreign *Americanistes* were in Paris—the Comte de Charency, the Marquis de Nadaillac, and Prince Roland Bonaparte. He was a social creature, a man of cities and of streets, and it was with an unfailing and youthful joy that he returned to Paris to wander

“Thro’ wind and rain and watch the Seine,  
And feel the Boulevard break again  
To warmth and light and bliss.”

Science has suffered a serious loss in the death of Dr. Brinton, but to his friends the loss is irreparable. He is buried in our hearts. But a little while ago and he moved among us with a firm step and an alert bearing. He seemed so cheerful, so happy, so vigorous and so young. Suddenly that alertness was shaken, and the vital forces swiftly failed. He was spared the “cold gradations of decay.” He had lived a blameless, devoted and beneficent life. His work is permanent and valuable. He could say with Landor: “I have warmed both hands before the fire of life. It sinks, and I am ready to depart.”

REV. JESSE Y. BURK said:

*Mr. Chairman, Ladies and Gentlemen:*—To me has been assigned the grateful duty of presenting, in the name of Dr. Brinton’s family, a complete set of his printed works to the American Philosophical Society. I need not dwell on the appropriateness of the gift. You witnessed the gift to the same Society of that admirable portrait, so soon to find its place among those of the great men whose genius and whose labors have made its name illustrious. For generations to come men shall see what manner of man Dr. Brinton was in his outward appearance, and glean from the painter’s art some inkling of what was a cherished reality to us. But no Lavater can read in the pictured face what were the workings of the brain behind it; and to justify these gracious memorials, and the places of honor we shall give them, men who come after us must be told what this man thought and felt. We want that autobiography of his own heart and brain



which a man unconsciously makes when he puts into written words the result of study in his chosen themes.

Here, then, in the works of Dr. Brinton is the complement of the portrait of Dr. Brinton, and together they form as nearly a complete memorial as we may hope to have. You have heard from others—those of you who do not know—the scope and quality of these books, the wide range of ethnological research, the wonderful linguistic ability revealed in them, their rigid scientific method, their manifest sincerity, or, when occasion served, the delicate and poetic fancy of the poet and the dramatist; but all alike models of purity in style. The most of them are “books triumphant.” There will, no doubt, be wonderful discoveries in our American archæology and some improvements in our archæological methods; but no future archæologist can afford to overlook the works of Brinton, or have occasion to do over again what in some of them Brinton has done once for all.

They are worthily bestowed upon that venerable Society in whose halls Dr. Brinton found such congenial friendship, to which, as to a mother, he swiftly brought the spoils of every research afield, to whose honor and to whose welfare he gave so much of thought and time. For these institutions are unchanging and enduring. They keep with zealous care what is committed to their trust. The marble will have grown illegible outdoors, while this portrait and these volumes are still eloquent of him whose memory we cherish.

There is just one other thought that I desire to express. They whom I represent to-night pretend to no skill in archæology and are confessedly ignorant of aboriginal dialects. And yet, when they make this offering, they are giving of their very own, for they had their own share in the making of it—they gave something that these books might be written. You look upon a masterpiece of Bernard Palissy, and you recognize in his handiwork not only the cunning craftsman, but the high-souled artist, the intense lover of Nature, the incorrupt and strenuous man. But can you recall the story of those ceramic triumphs without a memory of

Madame Palissy, and the part that she had in their making—the long, patient waiting, the unfaltering trust, the surrender of the very conveniences of life, the supreme sacrifice of the wedding ring? It is so in some measure with every artist, every poet, every brain worker who is blessed with a family. The hours of his devotion at his chosen shrine are very long, and the uncomprehended mysteries of his craft so utterly absorb him, there are so often absences from home, and hours at home when the household move softly and keep aloof from the studio because the master is at work.

“Grave Alice, and laughing Allegra, and Edith with golden hair,”

rush into Longfellow's study to take him by assault; but it is down the broad stairway—for the nursery is on another floor—and it is in the twilight hour, when book and pen must be laid aside. And when the artist is of the sunny and genial spirit that this our friend was, when every hour of his presence and his companionship is something to be prized—then, I tell you that folded into the leaves of these volumes, which represent a lifetime of arduous study, are surrenders and sacrifices that give to the family of Dr. Brinton a share in their production, and it is of their very own that they now offer to you this memorial of him whom they love. Accept them, I pray you, as something more than mere additions to your Library. Let it be of record how and whence they came, and count them as a loving tribute alike to the venerable Society and to the memory of Dr. Brinton.

MR. JOSEPH G. ROSENGARTEN, in accepting, on behalf of the American Philosophical Society, a collection of the works of the late Dr. Brinton, at the Memorial Meeting, said:

There can be no more appropriate and enduring memorial of Dr. Brinton than this collection of his writings. In them he lives again, and his name will be fittingly perpetuated, on the shelves of the Library of the Philosophical Society, rich in the productions of its members, in the broad fields

of literature and science. Nothing better testifies the wide scope of his studies, the broad reach of his learning, and the remarkable skill and ability with which he handled the vast extent of his work. In archæology, in linguistics, in prehistoric research, in science and literature he has won a distinguished place, and this collection of his works serves to show the milestones of his steady progress as a student, as an author and as a teacher. Apart from his purely professional medical work (and his contributions in that direction were both numerous and valuable) he has left in his books an enduring memorial of his many-sided literary activity.

It was not enough for Dr. Brinton to master the early languages of this continent, but he reduced his knowledge to accurate statements of detail of value to future students, and his contributions on this subject alone will always be of value. His Lowell Institute Lectures, too, remain a permanent acquisition to a better knowledge of comparative religions, and through them shine his remarkable acquisition of knowledge and his ability to set it forth in clear, terse, plain statements of fact and well-reasoned arguments and well-established conclusions. Those of us who remember the charm of his addresses and lectures, his enthusiasm in setting forth in logical order his reasons and his deductions, will read with heightened interest the printed pages of the books that gave his learning freely to the world, and made it the richer for his contributions to its stock of useful knowledge. Nowhere better than in the Library of the American Philosophical Society can his works be placed, for there they will serve to perpetuate his name, and to inspire younger generations of students and scholars with his own zeal for learning and teaching.

On behalf of the Philosophical Society I accept these works by Dr. Brinton, as a memorial of his contributions to that body, and to the world of science, of research and of learning. His kindly and genial features will, I hope, be perpetuated by a portrait on its walls, thus enrolling him in its gallery of worthies already there, and his writings now



presented will be preserved in its Library, as the contributions made by him from time to time on the great variety of subjects mastered by him. Such a collection may well be the best and most lasting memorial of such a scholar, and while his own large library goes to the University of Pennsylvania, there to encourage others to pursue the subjects to which he gave so many and such fruitful years of study, his books will be the best proof that his service to science has an enduring value for all time.

I thank you, and through you the family of Dr. Brinton, for this gift, and I am assured that the members of the Philosophical Society will receive and preserve these volumes with a grateful sense of the great work done by Dr. Brinton.

PROF. F. W. PUTNAM, of the Department of American Archæology and Ethnology in Harvard University, also representing the American Association for the Advancement of Science, said :

*Gentlemen and Friends of the man whose memory we are here to honor* :—It is to be regretted that Major Powell is not here to give the address which he would have given in his eloquent words. My personal tribute to our friend was offered on a former occasion and my remarks to-night will be brief.

It has been suggested that there should be some lasting memorial to the memory of Dr. Brinton. We have before us, in these many volumes, his literary works which will live forever ; we have here his portrait, in which we recognize one whom we knew and whom we honored, which will be hung upon these walls in company with other honored sons of Pennsylvania. But there is something more that I think should be done to perpetuate his memory in the University with which he was connected, and in this city. The Provost of the University has suggested the foundation of a Professorship of Archæology, or rather, allow me to say, of *Anthropology*, covering the whole subject in the broad way in which Dr. Brinton himself covered it in his lectures

to his students. If the University could establish such a professorship, not only would it be honoring the memory of Dr. Brinton, but it would also be giving further aid and encouragement to that branch of American science which he loved so well and worked so earnestly to advance. I hope something tangible will come of this suggestion. It will certainly meet with the hearty approval and coöperation of all workers in anthropology throughout the country.

There is another proposition that I should like to see carried out as a memorial to Dr. Brinton. Our friend had the good fortune to collect a large library of works upon American languages, as well as upon other branches of the great subject which he studied, and this library he gave to the University. In this collection are many valuable manuscripts which will be made accessible to students. Among them there is a Maya Dictionary with manuscript additions by Berendt, and it seems to me that it would be a grand memorial to Dr. Brinton if the University would publish this work as a memorial volume. It would be a great aid to the students who are engaged in the study of the old civilizations of Mexico and Central America, and certainly this would be furthering the research in which Dr. Brinton was so greatly interested and to which he gave so much of his thought and time. May we not hope that this subject will receive the consideration of the authorities of the University?

MR. STEWART CULIN said :

*Mr. President:*—I have the honor to present to you, as a gift to the American Philosophical Society from the Numismatic and Antiquarian Society of Philadelphia, a bronze medal of Dr. Brinton, struck by the Society which I represent, in commemoration of the fortieth anniversary of its existence and the fifteenth of his Presidency.

Dr. Brinton was the leading and inspiring spirit of the Antiquarian Society for many years. The Society offers this medal as a tribute to his many services to science and a memorial of personal friendship and esteem on the part of its individual members.

DR. J. CHESTON MORRIS replied :

The Roman poet Horace gave us as his epitaph—

“ Exegi monumentum ære perennius !  
Non omnis moriar ! ”

So might our friend's lasting renown be well founded on the works written by him, a copy of which has just been presented to and received by the American Philosophical Society, in which and for which he labored so long and faithfully. By them “ he, being dead, yet speaketh.”

But there is a longing, born of sympathy, in the human breast to know something of the human form, the effigies, of those whom we love and admire, and which the painter and sculptor try to satisfy. The materials they employ, however, are themselves so subject to the wearing tooth of time, so liable to the vicissitudes of existence, that the enduring bronze has been in all ages chosen as the best means of portraying to future generations the features of those honored and renowned among men. To the study of the human race, as illustrated by medals and coins, their faithful contemporary records, our friend had long devoted his energies, and it is therefore eminently fitting that his own likeness should thus be added to the grand collection of the American Philosophical Society, which was for so many years in the custody of the Numismatic and Antiquarian Society over which he presided, and was then at his request deposited in the Pennsylvania Museum of Industrial Art at Memorial Hall.

On behalf of the American Philosophical Society, therefore, I hereby accept this beautiful, permanent and speaking memento of our late friend and honored member, and tender the thanks of the American Philosophical Society for it to the donors, the Numismatic and Antiquarian Society.



MEDAL STRUCK BY THE NUMISMATIC AND ANTIQUARIAN SOCIETY OF PHILADELPHIA  
IN HONOR OF DR. DANIEL G. BRINTON.

DR. W. J. MCGEE then delivered the following address on the ethnological work of Dr. Brinton :

With the discovery of the New World, a series of new interests entered the minds of men. One of the most captivating of these clustered about the Red People of the new-found continents and islands ; and this interest was whetted by travelers' tales galore, always high-colored and often romantic. As exploration proceeded, the semi-romances grew into sober reality, as is ever the way of advancing knowledge, and the problems of the Red People assumed serious import throughout the intellectual world ; and in good time the New World natives were slowly brought under systematic investigation by students and statesmen. At first the investigations were conducted in accordance with a plan imported from trans-Atlantic laboratories and universities ; and during this period American students made various contributions to the budding science of ethnology, among which the classic work of Samuel G. Morton stood well toward the fore if not in the lead. Meantime other aspects of the problems presented by the Red Men pressed on the citizens of the active republic planted in the Western world, and in response to the pressure an essentially distinct science arose—the science of men, considered not as animals but as human beings, and classified by what they do rather than by what they merely are. This may be called the New Ethnology, and it may fairly be deemed America's contribution to the sisterhood of sciences.

The leading pioneer in the New Ethnology was Albert Gallatin, a statesman by profession, though a scientist by predilection, who essayed to classify the thousand tribes of the United States by their language, and who thereby founded inductive Philology as a branch of the Science of Men ; when his work was done, his mantle passed down to the shoulders of Horatio Hale, who did noble service in shaping the science to the needs of critical students. The second pioneer in the New Ethnology caught inspiration from Gallatin, yet blazed a new path in the wilderness of aboriginal



relationships; this was Lewis H. Morgan, who essayed to classify the Red People in terms of their own social organization, and thereby founded inductive Sociology as a second branch of the Science of Men. The third pioneer in the New Ethnology, whose career overlapped that of Morgan, pushed into the very depths of the most closely entangled aboriginal relationships, and essayed—albeit cautiously and haltingly, as befitted the difficulty of the subject—to discuss and classify the Red People in terms of their own myths and beliefs; and thereby he laid the foundation for an inductive Mythology (now called Sophiology) as a definite branch of the Science of Men. This third pioneer was Daniel Garrison Brinton. Other pioneers came after to found subsciences of the arts and industries of the aborigines, and finally to weld the series into the present well-rounded Science of Men; most of these workers still live and continue adding to the light shed by the science on the entrancing problems of humanity, yet the growing radiance but brings out in stronger relief the enduring foundations laid down by the three pioneers, Gallatin, Morgan and Brinton. All honor to these pioneers, whose work lives after them to our common benefit!

The trio of founders of the New Ethnology wrought diversely, yet each in a manner befitting his temperament and his times. Gallatin gathered inspiration partly from the Red People themselves, but largely from travelers, and in only small degree from the books; while his results, albeit foreshadowed in letters and addresses, were summarized in a single memoir of modest air and meagre volume—*i. e.*, his contribution shines out as a single brilliant flash of genius. Morgan delved deeply in the language and lore of the Red People themselves, engaged in extensive correspondence, and pored over the literature of all primitive peoples; his results reached the world through several publications, notably a noble monograph issued by the Smithsonian Institution; so that his great contribution exemplifies the genius of work rather than that of inspiration, the method of creation rather

than that of discovery. Influenced more by the second pioneer than the first, and constrained by conditions beyond his control, Brinton wrought slowly in laying his foundation, gathering his facts more largely from wide correspondence and stupendous literary search than from the tribesmen themselves; his results were forecast in minor publications of the later 50's, and partially systematized in a notable work (*The Myths of the New World*) a decade later, yet were finally shaped only in his latest and richest contribution to the literature of science, *Religions of Primitive Peoples*, 1897; hence his great achievement, like that of Morgan, expresses at once the genius of work and the method of science. The three contributions were alike in that (although based substantially on inductive work among the Red People of America) each affords a sure foundation for the Science of Men throughout the continents and islands of the entire earth.

While Brinton's name stands among those of the pioneers, he was much more—he was an actual settler and an active producer, as well as a wilderness-breaker. Partly by reason of the complexity of his special line—a line woven from the strands running through all the simpler activities—partly because of his own remarkable versatility, Brinton trod the entire domain of humanity's science, and wherever his footsteps fell there soon sprang golden harvests. Particularly noteworthy were his contributions to aboriginal linguistics in his classic "Library of American Aboriginal Literature"; hardly less important were his contributions to primitive technology (including archaeology), albeit made chiefly in notes and minor papers; while science owes him a special debt for such general contributions as *The American Race*, 1892, and *Races and Peoples*, 1890. Largely because of his versatility and his unsurpassed facility of expression through pen and tongue, he came to be regarded as a leading exponent of American Ethnology; his position as a spokesman for a science was curiously like that of the elder Dana in geology, in that both were in chief measure reworkers of raw material produced by others, rather than original pro-

ducers; yet both assorted and spun and wove their threads with such consummate skill as to please the often supersensitive gatherers of the fibres no less than the often hypercritical users of the fabrics. Brinton's breadth of range and his unsurpassed skill as an expositor of science stood out among his other strong characteristics, and placed him well forward among the leaders in American Ethnology throughout the quarter-century of his intellectual maturity.

In one respect Brinton held a unique position among his fellow-ethnologists—he was the leading ethnologic critic of the country, if not of the world. A voracious yet judicious reader, a vigorous yet discriminating thinker, and a courageous yet courteous writer, it fell to him more than any contemporary to dispense encouragement and advice, as well as rebuke and warning, among the multitude of aspirants for ethnologic prestige; and an important part of his life-record appears in numberless notes and reviews in several scientific journals, and still more innumerable personal letters. By some his verdicts were deemed severe, and there were some notable appeals and a few cases of long-nurtured bitterness against him; yet there are none to scan the entire course of the Brintonian tribunal and say that, on the whole, its influence was not salutary. The just judge cannot hope to escape revilement by some, yet he may hope to earn the respect—albeit silent—of the majority, and to add a pillar to the temple of justice even if he leave no monument in his own memory; and it may be affirmed with full confidence that Brinton's judicial utterances brought him much more of respect than of contumely, and materially strengthened the superstructure of the science to which his life was devoted. It is not too much to say that a considerable portion of American ethnologic utterances during the last decade were really addressed to an audience of one, and that one the fearless critic of Philadelphia; and a score of expressions of sorrow at his loss have been coupled with sighs of regret that late-born brain-children have missed the baptism of public mark at his hands.



It is not vouchsafed unto men, any more than to other things weighed and measured by the ever-varying standards of human thought, to attain perfection ; and Brinton was no more infallible than other diligent and conscientious creators of knowledge. His very versatility stood in the way of that thoroughness in specialties which appeals to the average scientist ; his inability to gather data more largely at first hand rendered him in some measure a closet student—that thing of often undue reproach among original workers. Beginning his researches with the dawn of the Science of Men, he inherited a tinge of scholasticism and perhaps a taint of mysticism to interweave his splendid fabrics in slender threads of weaker fibre ; yet these sources of weakness are conspicuous only by contrast with the excellences of his work, and by no means demean its current and permanent value.

So the survey of Brinton's ethnologic work in its entirety serves but to show in clear light the profound debt of the Science of Men to his genius and assiduity. He was the third pioneer in the New Ethnology, and the founder of that subsience which deals with the myths and beliefs of primitive peoples ; he was a frequent and luminous contributor to all other branches of the science ; and he was the foremost critic, constructive as well as destructive, of his generation. Brinton's name must be writ large and strong in the history of Humanity's Science.

## BIBLIOGRAPHY.

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Based upon observations made during a residence of some months in the peninsula.

## 1866.

The Shawnees and their Migrations. pp. 4. *Historical Magazine*, Vol. x, pages 1-4, January, 1866 (Morrisania, New York).

Traces the wanderings of the Shawnees, in the eighteenth century, from the Savannah to the Susquehanna rivers.

The Mound-builders of the Mississippi Valley. pp. 5. *Historical Magazine*, Vol. xi, pages 33-37, February, 1866.

This article was the first attempt to prove by documentary evidence that the Mound-builders belonged to the present race of Indians and were probably related to well-known tribes.

Early Spanish Mining in Northern Georgia. pp. 3. *Historical Magazine*, Vol. x, pages 137-139, May, 1866.

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Artificial Shell Deposits in the United States. pp. 3. *Annual Report of the Smithsonian Institution* for the year 1866, pages 356-358.

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\* The Natchez of Louisiana, an Offshoot of the Civilized Nations of Central America. pp. 3. *Historical Magazine*, Vol. i, second series, pages 16-18, January, 1867.

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## 1868.

The Myths of the New World. A Treatise on the Symbolism and Mythology of the Red Race of America. pp. 307. Leypoldt & Holt, New York, 1868.

This work aims by a comparison and analysis of numerous native American religions to set forth the general principles of mythology, symbolism and rite which are common to all, and which prove an identity of type among them. Its chapters treat of the idea of God; the sacred number (four); the symbols of the bird and the serpent; myths of water, fire and the thunder storm; of the creation, deluge and last day; of the origin of man and the destiny of the soul.

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A note announcing the identification by the writer of the primitive tongue of the West Indies with the Arawack of South America.

A Guide Book of Florida and the South, for Tourists, Invalids and Emigrants. With a Map of the St. John's River. pp. 136 George Maclean, Philadelphia, 1869.

A work intended for practical purposes only.

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Grammar of the Choctaw Language. Prepared by the Rev. Cyrus Byington and edited by Dr. Brinton. pp. 50. *Proceedings of the American Philosophical Society*, Vol. xi, pages 317-367, February, 1870.

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American Hero-Myths. A Study in the Native Religions of the Western Continent. pp. 251. Philadelphia, H. C. Watts & Co., 1882.

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Lenâpé Conversations. pp. 6. *Journal of American Folk-lore*, Vol. i, pages 37-42, April-June, 1888.

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On the Nahuatl Version of Sahagun's "Historia de la Nueva España." pp. 7. *Compte-Rendu, Congrès International des Americanistes*, 7<sup>me</sup> Session. Berlin, 1888, pages 83-89.

Description of the original MS. of a portion of Sahagun's history preserved in the private library of the King of Spain.

A Lenâpé-English Dictionary. From an anonymous MS., in the archives of the Moravian Church at Bethlehem, Pa. Edited, with additions, by Daniel G. Brinton and Rev. Albert Seqaqkind Anthony. 4to, pp. 236. Historical Society of Pennsylvania, Philadelphia, 1888.

The Rev. Mr. Anthony, a native of Delaware, highly educated, gave close attention to a review of the original MS., so that the above may be regarded as a standard dictionary of the old Lenâpé, or Delaware, language.



## 1889.

\* On a Petroglyph from the Island of St. Vincent, West Indies. pp. 6. Illustrated. *Proceedings of the Academy of Natural Sciences of Philadelphia*, pages 417-420.

Describes a rock-writing or picture, probably of Carib origin.

On the "Stone of the Giants" (near Orizaba, Mexico). pp. 8. *Proceedings of the Numismatic and Antiquarian Society of Philadelphia* for the years 1887-1889, pages 78-85.

Presents an original interpretation of the remarkable inscription on this striking monument of Mexican antiquity.

The Aims and Traits of a World-Language. An Address before the Nineteenth Century Club, New York. pp. 23. *Werner's Voice Magazine*, New York, 1889.

Attempts to define the characteristics of a tongue for general inter-communication, should such be desired.

The Ethnologic Affinities of the Ancient Etruscans. pp. 22. *Proceedings of the American Philosophical Society*, Vol. xxvi, pages 506-527, October, 1889.

Argues in favor of the probability that the ancient Etruscans were of Hamitic (Berber, Libyan) origin, and came to Italy from North Africa.

## 1890.

\* Supplementary Report of the Committee appointed to consider an International Language. pp. 7. *Proceedings of the American Philosophical Society*, Vol. xxv, pages 312-318.

Report as chairman of the committee.

Rig Veda Americanus. Sacred Songs of the Ancient Mexicans, with a Gloss in Nahuatl. With Paraphrase, Notes and Vocabulary. pp. 95. Illustrated. Philadelphia. No. VIII of Brinton's Library of Aboriginal American Literature, 1890.

Presents the original text with a gloss in Nahuatl of twenty sacred chants of the ancient Mexicans. They are preserved in the Madrid MSS. of Father Sahagun, and date anterior to the conquest. A paraphrase, notes and a vocabulary are added, and a number of curious illustrations are reproduced from the original.

Essays of an Americanist. I. Ethnologic and Archæologic. II. Mythology and Folk-lore. III. Graphic Systems and Literature. IV. Linguistic. pp. 489. Illustrated. Philadelphia, 1890, Porter & Coates.

This volume is mainly a selection from the author's earlier essays on American topics. Its contents are as follows :

## PART I.—ETHNOLOGIC AND ARCHÆOLOGIC.

A Review of the Data for the Study of the Prehistoric Chronology of America.

On Palæoliths, American and other.

On the alleged Mongolian Affinities of the American Race.

The Probable Nationality of the Mound-builders of the Ohio Valley.

The Toltecs of Mexico and their Fabulous Empire.

## PART II.—MYTHOLOGY AND FOLK-LORE.

The Sacred Names in the Mythology of the Quiches of Guatemala.

The Hero-God of the Algonkins as a Cheat and Liar.

The Journey of the Soul in Egyptian, Aryan and American Mythology.

The Sacred Symbols of the Cross, the Svastika and the Triquetrum in America.

The Modern Folk-lore of the Natives of Yucatan.

The Folk-lore of the Modern Lenâpé Indians.

## PART III.—GRAPHIC SYSTEMS AND LITERATURE.

The Phonetic Elements in the Hieroglyphs of the Mayas and Mexicans.

The Ikonomatic Method of Phonetic Writing used by the Ancient Mexicans.

The Writing and Records of the Ancient Mayas of Yucatan.

The Books of Chilán Balam, the Sacred Volume of the Modern Mayas.

Translation of the Inscription on "The Stone of the Giants" at Orizaba, Mexico.

The Poetry of the American Indians, with Numerous Examples.

## PART IV.—LINGUISTIC.

American Aboriginal Languages, and why we should study them.

Wilhelm von Humboldt's Researches in American Languages.

Some Characteristics of American Languages.

The Earliest Form of Human Speech, as Revealed by American Languages.

The Conception of Love, as Expressed in some American Languages.

The Lineal Measures of the Semi-Civilized Nations of Mexico and Central America.

The Curious Hoax about the Taensa Language.

Races and Peoples; Lectures on the Science of Ethnography.  
pp. 313. Illustrated. New York, 1890. N. D. C. Hodges.

Contains ten lectures on the general science of Ethnography, as follows: I. The Physical Elements of Ethnography. II. The Psychical Elements of Ethnography. III. The Beginnings and Subdivisions of Races. IV. The Eurafrian Race: South Mediterranean Branch. V.

The Eurafrian Race: North Mediterranean Branch. VI. The Aust-african Race. VII. The Asian Race. VIII. Insular and Litoral Peoples. IX. The American Race. X. Problems and Predictions. Maps, diagrams and cuts are added. For a full description of this work, see Prof. Mason in "Smithsonian Report" for 1890, pp. 541-545.

The Cradle of the Semites. A Paper read before the Philadelphia Oriental Club. pp. 26. Philadelphia, 1890.

Presents reasons for believing that the ancestors of the Semitic stock came from northwestern Africa at a very remote epoch.

On the Chontallis and Popolucas. pp. 9. *Compte-Rendu du Congrès International des Américanistes*, 1890, pages 556-564.

Showing that these are not tribal designations, but common terms in the Nahuatl tongue applied to various tribes, and hence of no ethnic significance.

Giordano Bruno, Philosopher and Martyr. Two addresses by Daniel G. Brinton, M.D., and Thomas Davidson, A.M. pp. 68. David McKay, Philadelphia, 1890.

A defense of the life and opinions of this apostle of the Renaissance.

The African Race in America. *Chambers' Cyclopaedia*, New edition, Vol. vii, London and Philadelphia, 1893, pages 428-430. Article Negroes.

\* Folk-lore of the Bones. pp. 6. *Journal of American Folk-lore*, Vol. iii, pages 17-22, January, 1890.

\* On Etruscan and Libyan Names. A Comparative Study. pp. 14. *Proceedings of the American Philosophical Society*, Vol. xxviii, pages 39-52, February, 1890.

A study of the linguistic affinity apparently existing between names of divinities, places and persons in ancient Etruria and Northern Africa.

\* The New Poetic Form as Shown in Browning. pp. 13. *Poet-lore*, Vol. ii, pages 234-246, May, 1890.

\* Note on the Puquina Language of Peru. pp. 7. *Proceedings of the American Philosophical Society*, Vol. xxviii, pages 242-248, November, 1890.

Contains texts, etc., of this little-known tongue, from the extremely rare work of Geronimo de Ore, entitled *Rituale Peruanum*.

1891.

The American Race: A Linguistic Classification and Ethnographic Description of the Native Tribes of North and South America. pp. 392. N. D. C. Hodges, New York, 1891.

This is the first attempt at a systematic classification of the whole American race on the basis of language. It also embraces descriptions

of the arts, religions, culture and physical traits of the various tribes, while general questions concerning the origin, etc., of the race as a whole are discussed in the Introduction. The Linguistic Appendix presents vocabularies of one hundred and twenty different languages and dialects from Mexico, Central and South America. Under each "linguistic stock" all the tribes speaking related dialects are grouped, with the geographical location of each. The Index contains over 1400 names of tribes.

\* The International Congress of Americanists. pp. 5. *American Anthropologist*, Vol. iv, pages 33-37, January, 1891.

Notice of the proceedings at the Eighth Session, Paris, 1890.

\* Vocabularies from the Mosquito Coast. pp. 4. *Proceedings of the American Philosophical Society*, Vol. xxix, pages 1-4, March, 1891.

Unpublished material from the tribe of the Ramas, showing that they are a member of the Changuina stock of the Isthmus of Panama.

Inscriptions from Easter Island. p. 1. *Proceedings of the Numismatic and Antiquarian Society of Philadelphia* for the years 1890-1891, pages 61-62.

These articles explain that the alleged hieroglyphic script of the Easter Islanders is similar to and not higher than the symbolic picture-writing of the Algonkin Indians. Another article on the same subject in *Science*, May 8, 1892.

#### 1892.

\* Observations on the Chinantec Language of Mexico and on the Mazatec Language and its Affinities. 8vo, pp. 20. *Proceedings of the American Philosophical Society*, Vol. xxx, pages 22-39, January, 1892.

Analyzes the Chinantec from the *Doctrina* of Barreda; shows that the Mazatec is probably affined to the Mangue and to some Costa Rica dialects. The reprint is bound up with the "Studies in South American Languages."

\* Studies in South American Languages. 8vo, pp. 67. Philadelphia, *Proceedings of the American Philosophical Society*, Vol. xxx, pages 45-105, January and February, 1892.

Contains ten studies, mostly from MS. sources, as follows:—

I. The Tacana language. II. The Jivaro language. III. The Cholona language. IV. The Leca language. V. A text in the Manao dialect. VI. The Bonari dialect of the Carib Stock. VII. The Hongote language and the Patagonian dialects. VIII. The Dialects and Affinities of the Kechua language. IX. Affinities of South and North American languages. X. On the Dialects of the Betoyas and Tucanos. (The Hongote subsequently proved to be a North American language.)

\* Further Notes on Fuegian Languages. pp. 6. *Proceedings of the American Philosophical Society*, Vol. xxx, pages 249-254, April, 1892.

Examines an Alikuluf vocabulary of 1695; gives a vocabulary of the Onas tongue and shows its probable affinity with Yahgan; explains the position of the Hongote.

#### Current Notes on Anthropology.

Notes beginning in March, 1892, on the general progress of Anthropologic science throughout the world. Continued with few interruptions down to the time of the author's death.

Anthropology, as a Science and as a Branch of University Education in the United States. pp. 15. Philadelphia.

Aims to present a complete scheme for the teaching of Anthropology in Institutions of the higher education in the United States, and presents its claims for the attention of Universities.

\* The Written Language of the Ancient Mexicans. 4to, pp. 6. *Transactions of the American Philosophical Society*, Vol. xvii, pages 53-58.

Introduction to the fac-simile of the Codex Poinsett published by the Society; discusses the various systems of writing found in Ancient Mexican Codicès.

The Question of the Celts. *Science*, Vol. xix, pages 194 and 235, April, 1892.

The "Hongote" Language. *Science*, Vol. xix, page 277, May, 1892.

European Origin of the White Race. *Science*, Vol. xix, page 360, June, 1892.

The Department of Archæology. pp. 7. *Circular of Information*, No. 2, 1892, pages 377-383, Bureau of Education, Washington. Benjamin Franklin and the University of Pennsylvania.

Describes the Museums of the University of Pennsylvania as they were in 1891.

The Epilogues of Browning: Their Artistic Significance. *Poet-lore*, Vol. iv, pages 57-64, 1892.

Browning on Unconventional Relations. *Poet-lore*, Vol. iv, pages 266-271. May, 1892.

Primitive American Poetry. *Poet-lore*, Vol. iv, pages 329-331, 1892.

\* The Nomenclature and Teaching of Anthropology. pp. 9. *American Anthropologist*, Vol. v, pages 263-271, July, 1892.

Proposes a series of rules for an international nomenclature of the science of Anthropology, with examples.

\* Reminiscences of Pennsylvanian Folk-lore. pp. 9. *Journal of American Folk-lore*, Vol. v, pages 177-185, July-September.

Describes the folk-lore of a locality in southern Pennsylvania.

Proposed Classification and International Nomenclature of the Anthropologic Sciences. pp. 2. *Proceedings of the American Association for the Advancement of Science*, Vol. xli, 1892, pages 257-258.

Anvil-shaped Stones from Pennsylvania. pp. 2. *Proceedings of the American Association for the Advancement of Science*, Vol. xli, pages 286-287, 1892.

Abstract.

The Ancient Libyan Alphabet. *Science*, Vol. xx, page 105, August; page 192, September; page 290, November, 1892.

Remarks on Certain Indian Skulls from Burial Mounds in Missouri, Illinois and Wisconsin. pp. 3. *Transactions of the College of Physicians, Philadelphia*, third series, Vol. xiv, pages 217-219, November, 1892.

European Origin of the Aryans. *Science*, Vol. xx, page 165, September, 1892.

The Etruscan Ritual Book. *Science*, Vol. xx, page 212, October, 1892.

\* Further Notes on the Betoya Dialects of South America. pp. 8. *Proceedings of the American Philosophical Society*, Vol. xxx, pages 271-278, October, 1892.

From an unpublished MS. in the Lenox Library.

Address Delivered on Columbus Day, October 21, 1892, at the Library and Museum Building of the University of Pennsylvania, pp. 8. Philadelphia, 1892.

\* The Etrusco-Libyan Elements in the Song of the Arval Brethren. pp. 8. *Proceedings of the American Philosophical Society*, Vol. xxx, pages 317-324, November, 1892.

1893.

The Pursuit of Happiness. pp. 292. David McKay, Philadelphia, 1893.



The Boturini-Aubin-Goupil Collection of Mexicana. pp. 2. *Science*, Vol. xxi, pages 127-128, March, 1893.

Remarks on the Mexican Calendar System. *Proceedings of the American Association for the Advancement of Science*, Vol. xlii, page 312, 1893.

Concludes that the calendar in its first form had no reference to the solar year and that its adaptation as a year-count came later.

\* The Native Calendar of Central America and Mexico: A Study in Linguistics and Symbolism. pp. 57. *Proceedings of the American Philosophical Society*, Vol. xxxi, pages 258-314, October, 1893.

Describes the mathematical basis of the calendar, with a comparative analysis of the day and month names, with their symbolism.

On an Inscribed Tablet from Long Island. pp. 3. *The Archaeologist*, Waterloo, Ind., Vol. i, pages 201-203, November, 1893.

Gives the criteria for determining the genuineness of such inscription.

\* A Vocabulary of the Nanticoke Dialect. pp. 9. *Proceedings of the American Philosophical Society*, Vol. xxxi, pages 325-333, November, 1893.

From an unpublished manuscript in the library of the American Philosophical Society, secured in 1792 by Mr. Thomas Jefferson.

\* On the Words "Anahuac" and "Nahuatl." pp. 5. *American Antiquarian*, Vol. xv, pages 377-382, November, 1893.

The term "Anahuac" has long been applied to the territory of Mexico. Dr. E. Seler, of Berlin, published an article asserting that this was an error, and devoid of native authority. It is here pointed out that he was wrong as early Nahuatl records use it in this sense.

The Beginnings of Man and the Age of the Race. pp. 7. *The Forum*, Vol. xvi, pages 452-458, December, 1893.

#### 1894.

\* The "Nation" as an Element in Anthropology. pp. 12. *Memoirs of the International Congress of Anthropology*, Chicago, 1894, pages 19-34.

Address as President of the Congress.

\* On Various Supposed Relations between the American and Asian Races. pp. 7. *Memoirs of the International Congress of Anthropology*, Chicago, 1894, pages 145-151.

A refutation of the Asiatic theory of the origin of American culture.

\* The Present Status of American Linguistics. pp. 4. *Memoirs of the International Congress of Anthropology*, Chicago, 1894, pages 335-338.

A review of recent contributions.

On the Relation of the Othomi and Tinné Languages. *Compte-Rendu du Congrès International des Américanistes*, 1894.

\* Nagualism: A Study in Native American Folk-lore and History. pp. 63. *Proceedings of the American Philosophical Society*, Vol. xxxiii, pages 11-73, January, 1894.

Describes the secret cult which survives from heathen time among the natives of Mexico and Central America.

\* Characteristics of American Languages. pp. 5. *American Antiquarian*, Vol. xvi, pages 33-37, January, 1894.

A reply to Mr. Hewitt.

\* The Origin of Sacred Numbers. pp. 5. *American Anthropologist*, Vol. vii, pages 168-173, April, 1894.

The sacred numbers asserted to be preëminently 3 and 4, the first deriving its sacredness from abstract operations of the intelligence and the latter from concrete and material relations.

\* Obituary Notice of George de Benneville Keim. pp. 6. *Proceedings of the American Philosophical Society*, Vol. xxxiii, pages 187-192, May, 1894.

An Obstetrical Conjurament. pp. 2. *American Antiquarian*, Vol. xvi, pages 166-167, May, 1894.

A Nahuatl exorcism, with an explanation.

\* Variations of the Human Skeleton and their Causes. pp. 10. *American Anthropologist*, Vol. vii, pages 377-386, October, 1894.

An argument against skeletal variations being considered as reversions.

\* On Certain Morphologic Traits in American Languages. pp. 5. *American Antiquarian*, Vol. xvi, pages 336-340, October, 1894.

A discussion of incorporation and its effect on linguistic morphology.

What the Maya Inscriptions Tell About. pp. 4. *The Archaeologist* (Waterloo, Ind.), Vol. ii, pages 325-328, November, 1894.

\* On the Physiological Correlation of Certain Linguistic Radicals. pp. 2. *Proceedings of the American Oriental Society*, Vol. xvi, pages cxxxiii-cxxxiv, 1894.

Intended to dissuade from use as signs of linguistic relation radicals between which and certain physiological processes correlations exist.

\* The Alphabets of the Berbers. pp. 8. *Oriental Studies*, a selection of the papers read before the Oriental Club of Philadelphia, pages 63-71. Boston, 1894.

Suggests that one or more of the Berber alphabets may have been derived from Egypt.

A Primer of Mayan Hieroglyphics. pp. 152. Publications of the University of Pennsylvania: Series in Philology, Literature and Archæology, Vol. iii, No. 2. Ginn & Company, Boston.

Intended as a summary of all that had been achieved up to the time of its publication.

### 1895.

The Character and Aims of Scientific Investigation. *Science*, Vol. i, new series, page 3, January, 1895.

Abstract of introductory address at Brooklyn meeting of the American Association for the Advancement of Science, August, 1894.

The Archæology of Southern Florida. *Science*, Vol. i, new series, page 207, February, 1895.

\* The Proto-historic Chronology of Western Asia. pp. 31. *Proceedings of the American Philosophical Society*, Vol. xxxiv, pages 71-101, April, 1895.

Walt Whitman and Science. pp. 12. *The Conservator*, Vol. vi, pages 20-31, April, 1895.

\* Obituary Notice of Dr. William Samuel Waithman Ruschenberger. pp. 4. *Proceedings of the American Philosophical Society*, Vol. xxxiv, pages 361-364, May, 1895.

\* Some Words from the Andagueda Dialect of the Choco Stock of South America. pp. 2. *Proceedings of the American Philosophical Society*, Vol. xxxiv, pages 401-402. November, 1895.

Contains a short vocabulary obtained from natives by Mr. Henry E. Granger.

\* On the Matagalpan Linguistic Stock of Central America. pp. 13. *Proceedings of the American Philosophical Society*, Vol. xxxiv, pages 403-415, December, 1895.

The Matagalpan family, first defined in *The American Race*, is more fully discussed as they survive in San Salvador.

\* The Aims of Anthropology. pp. 17. *Proceedings of the American Association for the Advancement of Science*, Vol. xlv, pages 1-17, 1895.

Address as retiring President of the Association, 1895.

\* Report upon the Collections exhibited at the Columbian Historical Exposition. pp. 73. *Report of the United States Commission to the Columbian Historical Exposition at Madrid, 1892-93*, pages 19-86. Washington, Government Printing Office, 1895.

Descriptive report as United States Commissioner.

1896.

\* The Relations of Race and Culture to Degenerations of the Reproductive Organs and Functions in Women. pp. 2. *Medical News*, New York, January 18, 1896, pages 68-69.

Summary of a paper read before the Anthropological Section of the Academy of Natural Sciences, Philadelphia, January 10, 1896.

\* On the Remains of Foreigners Discovered in Egypt by Mr. Flinders Petrie, 1895. pp. 2. *Proceedings of the American Philosophical Society*, Vol. xxxv, pages 63-64, January, 1896.

An Ethnologist's View of History. pp. 24. Philadelphia, 1896.

An address before the annual meeting of the New Jersey Historical Society, at Trenton, January 28, 1896.

Scientific Materialism. *Science*, Vol. iii, new series, page 324, February, 1896.

\* Obituary Notice of Henry Hazlehurst, Esq. pp. 8. *American Philosophical Society Memorial Volume*, pages 18-25, April, 1896.

\* Left-handedness in North American Aboriginal Art. pp. 7. *American Anthropologist*, Vol. ix, pages 175-181, May, 1896.

An attempt to prove, from an examination of their stone implements, that the aboriginal race of North America was either left-handed or ambidextrous to a greater degree than the peoples of modern Europe.

Whitman's Sexual Imagery. *The Conservator*, Vol. vii, pages 57-60, June, 1896.

The Myths of the New World. A Treatise on the Symbolism and Mythology of the Red Race of America. Third edition, revised. pp. 360. Philadelphia, David McKay, 1896.

\* "Spelling Reform," a Dream and a Folly. pp. 4. *Journal of Communication*, July, 1896.

A protest against phonetic spelling.

On the Oldest Stone Implements in the Eastern United States. pp. 6. *Journal of the Anthropological Institute of Great Britain and Ireland*, Vol. xxvi, pages 59-64, August, 1896.

Argues that there is nothing to warrant the attribution of these re-

mains to a culture earlier than that of the Indian as found by the earliest European voyagers.

\*The Battle and Ruins of Cintla. pp. 10. *American Antiquarian*, Vol. xvii, pages 259-268, September, 1896.

An examination of the historical narrative, name, tribe, place and existing ruins, with an account of the latter from unpublished notes by Dr. Berendt.

\* Vocabulary of the Noanama Dialect of the Choco Stock. pp. 3. *Proceedings of the American Philosophical Society*, Vol. xxxv, pages 202-204, November, 1896.

Contains vocabulary procured from natives by Mr. Henry G. Granger.

#### 1897.

\* Native American Stringed Instruments. p. 1. *American Antiquarian*, Vol. xix, pages 19-20, January, 1897.

Descriptive account.

\* Horatio Hale. pp. 3. *American Anthropologist*, Vol. x, pages 25-27, January, 1897.

Obituary notice.

Horatio Hale. *Science*, Vol. v, new series, page 216. February, 1897.

Obituary notice.

\* The Pillars of Ben. pp. 8. *Bulletin of the Free Museum of Science and Art, University of Pennsylvania*, Vol. i, pages 3-10, May, 1897.

Explanation of the name of these monolithic monuments of the State of Chiapas, Mexico, as one of the Tzental day names, and the pillars explained as erected to Ben as one of the "year-bearers" identified with the Bacabs.

\* The So-called Bow-puller Identified as the Greek *Murmex*. pp. 5. *Bulletin of the Free Museum of Science and Art, University of Pennsylvania*, Vol. i, pages 10-15, May, 1897.

\* The Missing Authorities on Mayan Antiquities. pp. 9. *American Anthropologist*, Vol. x, pages 183-191, June, 1897.

Gives a list of the most important missing historical and linguistic works.

The Potter's Wheel in America. *Science*, Vol. v, new series, page 958, June, 1897.

Reply to Mr. H. C. Mercer.

The Measurement of Thought as Function. pp. 3. *Proceedings*

of the *American Philosophical Society*, Vol. xxxvi, pages 438-440, December, 1897.

\* Note on the Classical Murmex. pp. 2. *Bulletin of the Free Museum of Science and Art*, Philadelphia, Vol. i, pages 70-71. December, 1897.

\* Dr. Allen's Contributions to Anthropology. pp. 8. *Proceedings of the Academy of Natural Sciences of Philadelphia*, 1897, pages 522-529, December.

Memorial address on Dr. Harrison Allen.

Religions of Primitive People. pp. 264. New York, G. P. Putnam's Sons, 1897.

Lectures delivered in the course of American Lectures on the History of Religions, second series, 1896-1897, treating of the origin and contents of primitive religions, primitive religious expression and the lines of development, with an introduction defining the methods of study.

\* Maria Candelaria: An Historic Drama from American Aboriginal Life. pp. 91. Philadelphia.

Based upon an episode of the rising of the Tzentsals in 1712.

#### 1898.

The Culture Status of the American Indian at the Period of his Discovery. pp. 3. *American Archæologist*, Vol. ii, pages 29-31, February, 1898.

\* Note on the Criteria of Wampum. pp. 2. *Bulletin of the Free Museum of Science and Art, University of Pennsylvania*, Vol. i, pages 177-178, June, 1898.

\* The Factors of Heredity and Environment in Man. pp. 7. *American Anthropologist*, Vol. xi, pages 271-277, September, 1898.

\* The Dwarf Tribe of the Upper Amazon. pp. 7. *American Anthropologist*, Vol. xi, pages 277-279, September, 1898.

A review of the evidence in reference to dwarf tribes in South America.

Popular Superstitions of Europe. pp. 13. *The Century Magazine*, Vol. lvi, pages 643-655. September, 1898.

A popular article, with pictures by André Castaigne.

\* The Archæology of Cuba. pp. 4. *American Archæologist* (Columbus, Ohio), Vol. ii, pages 253-256, October, 1898.

A resumé of the literature.

\* The Linguistic Carlography of the Chaco Region. pp. 28.



*Proceedings of the American Philosophical Society*, Vol. xxxvii, pages 178-205, October, 1898.

Few linguistic areas on the continent have been more obscure than that called "El Gran Chaco," in northern Argentina and southern Bolivia. In the above is mapped the area from 20° to 30° south latitude and 56° to 66° west longitude, defining the boundaries of each of the seven linguistic stocks which occupied it.

\* On Two Unclassified Recent Vocabularies from South America. pp. 3. *Proceedings of the American Philosophical Society*, Vol. xxxvii, pages 321-323, October, 1898.

Recent vocabularies of the Andoa and Cataquina tongues are examined and their linguistic relations discussed.

\* The Peoples of the Philippines. pp. 12. *American Anthropologist*, Vol. xi, pages 293-307, October, 1898.

An account of the different native stocks and tribes.

A Record of Study in American Aboriginal Languages. Printed for Private Distribution: Media, Pa., 1898, p. 24.

A descriptive analysis of the author's published work on American languages, with index.

1899.

\* The Calchaqui: An Archæological Problem. pp. 4. *American Anthropologist*, (new series), Vol. i, pages 41-44, January, 1899.

The question stated to remain open.

\* Professor Blumentrill's Studies of the Philippines. pp. 4. *American Anthropologist* (new series), Vol. i, pages 122-125, January, 1899.

A general review and bibliography.

The Origin of the Sacred Name Jahva. pp. 8. *Archiv für Religions Wissenschaft*, Vol. ii, pages 226-236, 1899.

The sacred name Jah concluded to be originally an exclamation or cry used in the worship of divinities, and the wide distribution of this exclamation with identical or analogous associations regarded as an example of physiological combination of certain sounds to certain emotions and conceptions.





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